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movement in India, Japan, China, the Near East, Africa, the Americas, and the Islands. To cover so large a field in so brief a compass involves necessarily cursory treatment of the subject. It is, however, an informing, illuminating, and intensely interesting book. The modernity of its spirit is only excelled by its fine enthusiasm for the missionary task, an enthusiasm which has made its author the president of the American Board of Commissioners of Foreign Missions, the oldest and one of the most important missionary organizations in America.

A selected bibliography covering twenty-three pages adds to the utility of the book.

Yale Talks. By Charles Reynolds Brown. New Haven: Yale University Press, 1919. Pp. 156. \$1.00.

Dean Brown of the Yale School of Religion knows the world in which young men and women live, is the master of a lucid and forceful style of address, and appreciates the values of Christian truth with rare discrimination. These ten addresses were given in Battell Chapel at Yale and have been repeated elsewhere before college and university audiences.

On the first page of the first talk appears this quotation, "A victim crying in the night and with no language but a cry." Undoubtedly a crying infant considers itself at the moment a victim, but Dean Brown ought not to misquote Tennyson in the interests of his proposition that "man is a victim."

The volume is wonderfully vivid and stimulating talk. Hear this reference to "the courses, required and elective, in the big university of experience where the college colors are black and blue because the lessons are learned by hard knocks." The students gets that. Here is a description of a manly student in the Yale School of Religion: "Our young chap, who was no lath-and-plaster saint, but quartered oak." That arrives also. Ministers ought to read this book—and then not try to imitate it.

The Need of a Restatement of Theology. By Edwin H. Delk. Philadelphia: Lutheran Publication Society, 1917. Pp. iv+57.

This little volume is a reappearance in more permanent form of material originally published in the *Lutheran Quarterly*. The author holds that every theology has behind it the philosophic and scientific presuppositions of the age which produced it. Therefore theological reconstruction must be undertaken periodically, as science and philosophy undergo change. Our own age, with its historico-critical spirit and its evolutionary theories, pre-eminently calls for a restatement of theology, but one which in no sense involves the sacrifice of any of the fundamental teachings of religion. It is neces-

sary to distinguish between a rampant and altogether destructive radicalism, and a criticism which aims at conservation and construction. The author proceeds to a brief discussion of evolution, the significance of historical criticism in relation to the Scriptures, the person of Christ, the Christian experience, comparative religion, and the social implications of the Kingdom of God.

This diminutive book should serve a useful end in helping uninformed and conservative minds to a clearer understanding of thought movements in the church today. It should contribute to the breaking down of the barriers of prejudice against modern religious tendencies by showing that in the movements of present-day thought nothing is destined to be lost which has permanent worth.

The Prophets of the Old Testament. By Alexander R. Gordon. London: Hodder & Stoughton, 1919. Pp. 364. 6s.

Professor A. R. Gordon's *The Prophets of the Old Testament* is a good example of a steadily increasing class of books issuing from our English presses in which the average results of critical studies are gathered up in convenient and well-written summaries for the general reader or non-professional student. This is a hopeful sign. Every such book serves to suggest that the critical results are to be accepted as a matter of course, and to hasten the time when our Protestant churches will be emancipated from the older and no longer serviceable methods of biblical study. The present book is primarily descriptive rather than interpretative, though of course accurate description is itself interpretation. The effort is made to permit the prophets to speak for themselves as much as possible. A chief merit of the work is therefore the translations of the most characteristic oracles or poems of the various prophets. I imagine by far the greater part of the labor expended by Professor Gordon on this book has gone into the translations. How illuminating these often are may be seen by an examination of Isaiah, chapter 53, where the first verses of the chapter are correctly put into the mouths of the nations, thus giving opportunity to identify the servant with Israel. The treatment of Isaiah represents the conventional English critical treatment of this prophet based very largely on Robertson Smith and George Adam Smith. Isa. 11:1 ff. is doubted, but 9:1 ff. and 32:1 ff. are accepted, a not very convincing compromise with the more advanced criticism. The chapters on Jeremiah are written with special sympathy and insight. Yet in his treatment of this prophet, of Isaiah, and of Zechariah, one misses any attempt to call the reader's attention to the connection between the teachings of these prophets and the problems of our own day. These prophets stood pre-eminently for the exaltation of

spiritual above material force. Jeremiah himself was a perfect type of a conscientious objector. Why is the reader not made to realize this more keenly? It is interesting to observe the influence of Rothstein upon the interpretation of Haggai, chapter 11. But has Professor Alexander fully understood Rothstein at page 284, note 1? If I am not mistaken "the people of the land" include not only the Samaritans but the Jews who had never left Jerusalem.

New Furrows in Old Fields. By William Chalmers Covert. New York: Doran, 1920. Pp. 206. \$1.50.

Dr. Covert is a vigorous preacher in the Presbyterian church. These ten chapters bear the mark of the sermon. They are unified by their purpose to interpret the meaning of the modern age and to discover what evidences of divine movement may be discerned in the confused situation. The tone of the discussion is hopeful; problems are not glossed over or the failures of the Christian institutions overlooked. "New Zones of Love" is an invigorating study of the way in which the great Christian motive has expanded and now must be made universal in its sweep. We studied the last chapter with eager eyes. It is entitled "New Signs of Pentecost." It shows how the modern conditions repeat those of the first Pentecost: it was a phenomenon of city life; it had back of it an unparalleled racial intermixture; it was based upon one supreme need which was drawing all men together; it was accompanied by a preacher who gave a message that met the spiritual needs of the hour. All these are apparent in our present situation, excepting, perhaps, the last item. But Dr. Covert does not dig deeply enough. Back of Pentecost lay a new faith in the living Christ which matched the yearnings of the blended and bewildered people. Until we have that faith in its pristine ardent form we shall wait long for a new Pentecost. The problem of the church and preacher is how to realize this faith and make it function in life.

The Newton Chapel: Chapel Talks by Members of the Faculty of the Newton Theological Institution. Philadelphia: The Judson Press, 1920. Pp. 277. \$1.50.

One compares these addresses instinctively with the "College Chapel" books by Dr. Francis G. Peabody, the classics in the field. Here is variety of authorship and a far less sustained level of attainment. Then the audience was composed of fellow-teachers and students training for the ministry. This would tend to narrow the range of interest and appeal. As a matter of fact, however, these addresses cover all sorts of subjects. On the whole the talks

are unified, interesting, and excellent examples of little sermons. "Daily Self-Surpass," by Professor Richard M. Vaughan is one of the best addresses in the volume, with its demand that we make our real competitor "the self of yesterday." For unique interest and forcefulness the sketch of "Henry" by Professor F. L. Anderson is effective and ought to have shown the students how to use the vital material that they find daily in their parish work as material for preaching. The second part of the volume contains seven papers which were read at a conference of the Baptist leaders of New England in March, 1919. We commend especially the one on "The Leadership of the Minister in Theology." This book will be of peculiar interest to Baptists and to former students at Newton Theological Institution; but its publication is fully warranted by the worth of its contents.

The Perils of Respectability. By Charles Fiske. New York: Revell, 1920. Pp. 224.

The Bishop Coadjutor of Central New York knows how to speak to living men on the topics that concern them and in the terms that they understand. We already have a growing number of books from his hand. Here is a collection of fourteen sermons. They are real sermons, direct, "homely and practical," as he himself calls them, and commendable as examples of forceful and timely discourses. We note especially the one entitled "The Debt of the Educated Man" as a forceful expression of the subject in such direct fashion as must have impressed the student group to whom it was spoken with the obligation to serve the community out of which come the resources for their education. "The Peril of an Empty Soul" is on the text concerning the wandering unclean spirit and its final return to the empty house; but it is put in terse, fresh fashion. The address on "The Call of the Laity" is admirable. Bishop Fiske is a plain and convincing preacher; these are sermons worth reading as well as hearing. We miss the personality of the preacher but that is inevitable in the case of printed discourses.

The Ministry of the Word. By G. Campbell Morgan. New York: Revell, 1919. Pp. 222. \$1.50.

These are the James Sprunt Lectures delivered at the Union Theological Seminary in Virginia. Besides a "Prologue" and an "Epilogue" there are ten lectures under three heads: "Fundamental Conceptions," "The Primitive Ideal," and "The Modern Application." Under the first head Dr. Morgan studies the meaning of "ministry" and "Word." The Word is Christ. Under the second head he shows how the Word was the truth that